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# **S T A R BULLETIN**

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*Talks and Writings by*  
**KRISHNAMURTI**

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**SEPT.-OCT.**

**1932**

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# **S T A R BULLETIN**

SEPT.-OCT.

No. 5    ::    1932

## Talks and Writings by **KRISHNAMURTI**

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# Thoughts on Life\*

Perceive the inner vision of beauty and be intent only on its realization.

Truth is a danger to society.

The light of self-discipline never goes out.

The eager care of self-discipline brings all things. Rich is the man of fruitful self-discipline. Through self-discipline the kingdom of Life is gained.

Till man is free of corruption he shall know of no happiness nor of that Liberation which is Life eternal.

In an understanding heart, desire seeks no fulfilment in experience.

Desire is ever seeking freedom from its own limitation.

If you have not known deep, agonizing sorrow, then Life has forgotten you, and woe to you. If you have not known the exalting energy of ecstasy, then Life has forgotten you, and woe to you.

You desire that which you perceive. Desire is not wrong, but your perception is limited.

Gods, Masters, apparitions may exist, but they are of no value to the man who is seeking Truth, for they are still in the world of phenomena.

*\*From Krishnamurti's notebook.*



Selfishness depends on others for its happiness.

"How deeply do I understand?" must be the question in the heart of every man.

Satisfy the eternal desire, not the momentary whims.

To a man who has lost touch with Life, there is occultism and mysticism as paths leading to Truth.

Tradition, the invention of the mass, is intended to keep the individual within the limits of what it considers to be right and wrong.

Let not the hand of another lie on your heart and mind.

Perfect virtue does not demand action, yet there is nothing which it does not affect.

Self-satisfaction, self-contentment, lack of determined effort and, above all, the lack of ecstasy in any pursuit, is the essence of mediocrity.

If you have tasted of love, you cannot be concealed.

To be without fear is to know sorrow.

Put away the gods and you shall find Life.

Wanting and giving are both negative, only being is positive.

In describing to you in words the indescribable, Truth, I am not expressing myself. There is no myself to express. Were there a myself, it would not be Truth.

Truth is, you cannot seek it. When you are seeking something, you have already conceived of it, and so it is dead. You cannot pursue Truth, you cannot run after it, for it is ever there. You cannot search out something which is present; it is like running after your own shadow. Though you may read and hear of it, you cannot know what Truth is; therefore you cannot pursue it. Your mind cannot be burdened with the idea of what Truth is. What you conceive of as Truth is not Truth; that which you conceive of is only imagination, an idea, a sensation, whereas Truth is none of these things. A finite mind cannot understand infinity. You cannot hold the winds in your fist; you cannot grasp the inconceivable, the indescribable, and yet that is what each one of you is trying to do. In that attempt you merely create an idea of what Truth is; from this there comes a finality, which is but death. It is but a waste of energy and time, a useless struggle, to try to hold something which cannot be held. If you really understand this, then you will use your endeavor in the right direction.

Now, true spirituality—I personally do not like that word, because it has been hopelessly smeared over with sentimentality, stupidity and hysteria—demands great persistency of intelligence, the intelligence of continued harmony, direct perception. In moments of lucidity, in the simple intervals, you have an intuitive feeling of something which is lasting, of something indescribable, an ecstasy. When it has passed away, you spend your time in reaching back and holding on to that which you have felt on those rare occasions; you try to remember it, pushing away everything that impedes your clear remembrance of it. Thus you try to control circumstances, and the idea



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Humility is strength which can never be conquered, for it is ever yielding.

When you love those who love you, then love has become a merchandise.

Where your desire is, there is your heart.

In the love of Life, there comes solitude. Seek not solitude in self-exaltation, disparaging others, neither in doubt nor in fear; but seek it in tranquillity and in certainty, not to escape but to fulfil. Out of the fulness of thine heart comes the joy of solitude.

*(To be continued)*

# *Talks at the Ojai Camp*

## IV

FROM what I am going to say this morning, some of you may gather that I am but destroying, without giving you constructive ideas of how to live; but if you will consider carefully, you will see that in the stripping away of all these things which you have built up about you as essential, in the very process of that denudation, there is the blessedness of Truth. In the process of freedom from acquisition, whether it be of ideas, of things, or of sensation, you become supremely intelligent—not with the intelligence of book learning, but of direct perception, the intelligence of supreme value, which is true discernment. You cannot discern, understand, penetrate, unless the mind is perfectly free; and in the liberation from hindrances, there is the natural intelligence which is essential for the understanding of Life.

Some of you who have been here during the last three days may be somewhat impatient of my repetition; but I have noticed that even those who have listened have not completely grasped what I desire to convey. I want to show that Truth is not to be realized by mere imitation, is not to be come at through worship, through what you call meditation; and that to realize Life is not to seek after it.

You think that by pursuing, going after Truth, you will realize eternity. I want to show that the process is quite the contrary, that, since you cannot possibly know what



Truth is, you cannot seek it. When you are seeking something, you have already conceived of it, and so it is dead. You cannot pursue Truth, you cannot run after it, for it is ever there. You cannot search out something which is present; it is like running after your own shadow. Though you may read and hear of it, you cannot know what Truth is; therefore you cannot pursue it. Your mind cannot be burdened with the idea of what Truth is. What you conceive of as Truth is not Truth; that which you conceive of is only imagination, an idea, a sensation, whereas Truth is none of these things. A finite mind cannot understand infinity. You cannot hold the winds in your fist; you cannot grasp the inconceivable, the indescribable, and yet that is what each one of you is trying to do. In that attempt you merely create an idea of what Truth is; from this there comes a finality, which is but death. It is but a waste of energy and time, a useless struggle, to try to hold something which cannot be held. If you really understand this, then you will use your endeavor in the right direction.

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that you must free yourself from them is born. If you consider yourself, you will see that this is what you are doing, that this is what the supposed seeker is trying to do.

You crave to be guided and you find a guide. That teacher, master, saviour, molds you after his image. So your teachers are your destroyers, because they are molding you after a type, denying freedom, and establishing systems and divisions. He whom you follow, whom you worship, is truly your destroyer. Through slothful craving you create a teacher and thereby you become your own exploiter. Now, I want to show that through your own right endeavor, through your own living, comes the ecstasy of Life, the tranquillity of never ending completeness.

➤ Having a memory of what is supposed to be true, and trying to hold on to that illusion, you create a ceaseless conflict. You do not try to understand life as it is. On the contrary, you have an idea of what is heaven, nirvana, God, Life, Truth, and you are trying to force your mind to comprehend that idea, which sets up a strife, a series of resistances, and with that attitude of mind, you hope to come to a state when all effort will have ceased. If you observe the workings of your own mind, you will see that you are clinging to memories, pleasant and unpleasant, and through these you hope to succeed in the realization of Life. That is, you have an experience which you have not completely understood, have not wholly lived and finished with; therefore, you have a memory of it, and burdened with that memory you are trying to live, to adjust yourself in the present. Thus there is a continual strife, a wretchedness. Your actions are productive of sorrow, because you are trying to live in the present with a mind clouded by the past. Therefore you have no compre-

hension of the present, which alone holds the everlasting.

If you consider your thoughts and feelings, you will see that you are continually seeking greater and greater ideas, stronger and stronger stimulation, higher and higher peaks to climb. Through lack of understanding of the present, you are looking to future achievements, which is but piling dust upon dust. It is but an intellectual feat, which you call progress. You go on through life from one sensation to another, from one hope to another, from one idea to another, from one teacher to another, continually satisfying your craving. The more you yield to your craving the more it creates objects, ideas, saviours, *gurus*, for its own satisfaction. Thus Truth becomes but an enticement, a conception; therefore you can never realize it. Truth is indescribable, no one can stimulate you towards that realization; if anyone does, it is not Truth. If anyone gives you an idea of it, describes it to you, it is not Truth. If anyone explains to you its ecstasy, its perfume, beware of that person, because he himself is caught in sensation, and you become but a slave to that sensation.

I hope you understand this, because if you do not, all my talks will be but wasting your time. You cannot follow anyone, though you can ponder over his ideas; you cannot possibly conceive of what Truth is, because it is inconceivable, limitless, something which you can realize only in intense emotional awareness. It has nothing to do with stimulation, with hysteria; it demands careful thought, a pliable mind, and an intense alertness of search.

Through seeing and contact, you have sensation, from sensation thinking, and from thinking you have ideas. Thus you are creating craving through your perception,



through your contact and sensation. There are many layers of craving, and these layers put together, if I may so express it, make up self-consciousness, individuality, the ego, "I-ness," personality. I am using those words synonymously to imply that wherever there is craving of any kind, there is self-consciousness and disharmony; whereas, with the cessation of craving, there is intelligence and perfect harmony. You will see that what you call the ego, personality, individuality, self-consciousness, is nothing but a series of hindrances created through craving. Therefore the "I" is nothing but a frustration, a recognition through impact, through reaction, of a hindrance. That is, you are conscious of yourself as a personality, as an ego, only when you are frustrated, when there is resistance.

So, these layers of craving are brought about through sensation, through contact, through perception. There is intense longing, and through that there is the idea of distinction, and therefore resistance. Having created the distinction of personality, ego, individuality, you think that the realization of Truth, that eternal blessedness, lies only through the evolution, the progress, of this hindrance, which you call "I." This is not just an intellectual remark, a mere philosophical idea. If you ponder over it, you will see that when you are intensely interested, when you are fully concentrated, there is not this strain of effort. What you call the ego, which is but resistance, is an illusion, an error; and an error projected through infinity, however enlarged, glorified, remains ever an error.

I do not want you to accept what I say. but please think over it carefully and you will see how natural it is, how simple it is. The man of supreme intelligence is he

who is free from all resistance in himself, created through the distinction of idea. That distinction arises from craving—"I want," "I possess," "mine" and "yours." With that craving as a cause, you build up a whole structure of life; your whole thought is based on separation, distinction, resistance. When you seek to be united with Truth, you want to keep your own individuality, your own distinction, and yet be one with the whole. That is, you desire to retain the resistance of your own distinction, and you want everyone else to be like yourself. You long for effortlessness in uniformity, which you call Truth. Truth cannot thus be measured; it is free, infinitely supple, ever new, never static. To realize it, you must have a mind exquisitely pliable, free from ideas whose cause is craving; but you have forgotten the cause, which is craving, and hold on to the effect, which is the ego, personality, individuality.

Now, this becoming aware of the cause of things is full self-consciousness, and no one can tell you if you are fully self-conscious; you come to it only through your own effort. That is true endeavor. Unless you know the cause, you are a slave to its effect; and I say you can be free from both cause and effect, which produce the ego. In freeing yourself from craving, whose effect is self-consciousness, "I-ness," duality, hindrance, you are freeing yourself from cause; and therefore you are free of what you would call *karma*, cause and effect.

As I have said, you must become aware of the cause of self-consciousness, of individuality. Do not accept or reject what I say, but find out why this idea of "I" exists, discover what is the cause that has this disastrous effect. You will see that through perception, through sensation,

through ideas, both collective and personal, there is craving, and this craving sets up many hindrances, and these hindrances create self-consciousness.

Now, to realize Truth, to realize this infinite renewal of Life, you must be utterly free, your mind must be entirely stripped of all craving. You will say, "How can I, a man of the world, live in the world without craving?" Have you ever tried to live without craving? Have you ever seen the cause of sorrow and said to yourself, "I shall be free of that cause"? Intellectually you see the cause, and intellectually you see how difficult it is to be free of it. Therefore you never try, but say, "A man in the world cannot live without craving, he must fight for himself in this civilization; otherwise he is crushed under, destroyed." You have not tried it, therefore you cannot say what will happen. You think about it, but because you have not tried it, your thinking is merely theoretical, and therefore of very little value. Whereas, if you are emotionally aware with this idea of life utterly free from craving, then you will see that you are master of circumstances, because you have such an infinite capacity of pliability that you do not cling to anything, hence you have no fear. Being free from the sensation of perception, you perceive without its enticements.

You must be free from the sentimentality of emotion, which does not mean that you must be free from emotion; on the contrary, you must have great intensity of emotion without being entangled in it. That is, you must be free from the clinging, personal emotion. At the same time you must be free from all ideas, and yet be so pliable, so alert, that you are an ocean of ideas.

These are not mere theories; I am telling you of what I



am living, I am telling you of that which I have permanently realized, whose ecstasy is immeasurable. I have freed myself from cause and effect, and I know what I am saying. I am speaking of Life itself, and I know the blessedness of Truth. To you it may appear as a theory, because you do not live it. If you are vitally awake to life, instead of pursuing the hereafter or the past, which is but death, you will see the practicality—of which you are so proud—of what I am saying.

Now, action alone can reveal the innumerable layers of craving in which you are caught. Action does not teach, it only frees you; but you think that you must have experience in order to learn. You are searching through experiences, through action, something that you want to understand. Therefore action has no value to you at all; you are using action only to make you go further, to increase, to expand. Thus action is creating greater sorrow, not freeing you from sorrow. To you action is merely accumulation, not the fulness of wisdom. You are only piling learning upon learning, which you think is understanding, whereas, you are really becoming more and more imprisoned in experience. The true function of action, mental, emotional and physical, is to strip away the layers of craving, for true action is without motive. Truth is not to be realized through accumulation of any kind, whether of virtues, of qualities, or of things, but through continual penetration, which is action ever in the present. If you are living with that concentration, with that pliability of mind in the present, your thought and emotion are awakening to awareness of the cause of sorrow, and so the mind is being freed from the limitation of craving. Whereas, if you have a motive in action, how-

ever varied and innumerable your experiences may be, that action will destroy the very fulness of Life in the present.

Action, then, is not a process of gathering knowledge, but of understanding, not of accumulation, but of elimination, which makes the mind infinitely pliable. Through this denudation there is immediate perception. The idea of Truth being elsewhere, of God being far away, to whom man can go only through evolution, through the perpetuation of self-consciousness, individuality, is an error. True action must become your guide, your light, not action based on motive.

In the process of discovering the cause of sorrow, which is craving, you face utter loneliness, which until now you have carefully avoided by hiding yourself in sensation. If you are really endeavoring to free yourself from the cause of sorrow, which is craving, you will be alone. In facing that loneliness, you become watchful, alert. You are fully awake only when you are not trying to avoid something, when you are not trying to escape from the inevitable, which is to be alone; and through the ecstasy of that solitude, Truth is realized. Until you are free of both the collective and personal will, craving, you cannot possibly realize Truth. This requires a marvelously supple mind, and you cannot have it if you cling to something. In the process of awakening a pliable mind there is the joy of solitude in which there is recollection, and non-recollection. In freeing the mind from ideas, and so from disharmony, you have direct perception, and this is true intelligence, which is perfect harmony, which is realization of the eternal. He who is alert and watchful, who is never slothful, will realize the everlasting.

*June 5th, 1932.*

*Question: Must we get rid of the faculty of memory altogether in order to be alive in the present? Are there varieties of memory? What is the difference between your and my remembrance of the same past incident if you are liberated and I am not? When there is no memory of the past or expectation of the future, then is one action more important than another?*

Krishnamurti: Memory is begotten out of craving. When understanding is incomplete, there is memory. When mind is burdened with ideas, when mind is clothed with the future and the past, then there is memory. I am not speaking of memory in the sense of the remembrance of incidents; I am referring to memory begotten out of craving. You will see this is so if you think about it. By craving you create a resistance. By wanting something your mind is occupied with the future; that is, you are living by contrast, you are unhappy because you want to be happy. You imagine what happiness is, and by contrast there is unhappiness. Whereas, to free the mind of the idea of contrast, of the idea of the future, is to live in action without a motive. When your mind is shaping itself to an ideal, or to what it conceives to be true, in that craving the present does not yield its full significance, so you recall an incident over and over again, and your mind is occupied with it, which is memory.

There is self-analysis, introspection, when you have not understood experience in the present, and understanding is ever of the present. In self-analysis you are stepping out of the flow of life and examining a thing which is past



and dead; whereas, there is a natural process of observation, examination in movement, in living, which is of Life itself. Then the mind is not burdened with the past. Of what have you memory? Of things pleasant and unpleasant, which are still causing resistance in your mind; but if you live completely, alertly, in the present, though you may have a remembrance of those incidents, your mind is not burdened with memory, because the mere remembrance of incidents causes no emotional response. That which you have lived completely, wholly, with clear penetration, does not burden your mind; but when your mind is divided, when it is burdened with the past, then there is lack of understanding in the present.

Awareness is not a constant repetition of the idea that you must be aware, which becomes but a memory. Awareness is the fulness of perception, and you can fully perceive only when your mind is not hedged about, crippled, with ideas set up through craving.

Self-consciousness is confusion, disharmony, the pursuit of an error; whereas, intelligence is harmony, which is the freedom from self-consciousness, personality, ego, individuality. Self-consciousness and its continuance depend on memory. You think of yourself only when you are frustrated, when something hinders you, and, becoming aware of the cause of resistance, you battle against it; thus there is created a series of memories, resistances, hindrances, which you call self-consciousness, individuality. Whereas, to a mind that is entirely unburdened with memory born of craving, there is no resistance at all, it is supremely concentrated.

Observe how your mind is pursuing an idea, or a mem-

ory, or going over an incident which you have not completely understood, and thus creating a future. When you do not understand an experience, it pursues you till you understand it, which creates time; but if you live with complete understanding, there is the joy of intense awareness in the present. If this is not clear, please question me.

*Question (from the audience): Is not the present full of trivial, futile incidents?*

Krishnamurti: That depends on how you live. Why is your mind burdened with little incidents? Because your mind is occupied with them, it moves and has its being in these little things; therefore these little things hold the mind. Whereas, if you were not looking to an idea, or to a future, but trying to free the mind in the present through watchfulness, you would see that, though you are doing little things, your mind is not caught up, is not burdened with them. Because your mind is continually seeking, wanting, craving, there is the ceaseless idea of progress, evolving, moving from one achievement to another, from one question to another; whereas, if you can free the mind from the idea of distinction, from the idea of the opposites, your mind is no longer burdened, it is clear, it is ever watchful.

*Question (from the audience): How can the mind be freed from the opposites?*

Krishnamurti: I will tell you. If you are poor, mentally, emotionally, physically, you want to be rich,

do you not? You want to have a rich mind, strong emotion. Now that is but pursuing an opposite, and the opposite contains the thing from which you are escaping. What you are pursuing holds that from which you are running away. When you are poor, you want to be rich, and you know by contrast what it is to be rich. You are pursuing wealth in your mind, and thus you are creating the opposite through your craving; whereas, in the recognition of the fact that you are poor, and in trying to be free of the very idea of poverty, you destroy the opposite.

If you dislike someone, it is useless for you to say you must love him; that breeds hypocrisy. But if you try to be free of the idea of dislike, you are becoming free of the idea of distinction—both like and dislike. You cannot do this mentally; you cannot say, "I must be free of dislike," and intellectually deceive yourself. The recognition of the fact of that which you are, without trying to escape from it, leads to freedom from the opposites.

If you are lonely, you are continually seeking company, trying to suffocate your mind with ideas, enjoyment, to run away and lose yourself in good works; but the wound of loneliness, though you may cover it over with many sensations, remains ever unhealed. Whereas, if you become aware of your loneliness, face it, never try to escape from it, in that facing of it, completely, you become watchful. You begin to see in what manner you are trying to escape from loneliness; you perceive the subtle deceits of the mind. Each time you are aware of your escape, you are enriched in wisdom through that awareness.

Though I may vary the terms, it is of this I talk every year. Try to become aware of your own desires—which



is not to become self-conscious. You become self-conscious only when you are pursuing an opposite through craving, when you are trying to escape from loneliness into richness, into a multitude of ideas. When you try, without craving, to free yourself from loneliness through the action of alertness, then you no longer create a resistance, which is self-consciousness, but are freeing the mind from limitation. Pure action is thus a process of denudation, not acquisition.

The mind is made up of thought, will, conception, consideration, reflection and understanding. Now, you cannot have understanding if your mind is burdened with craving, wanting; that wanting creates an idea, and therefore a memory. But if the mind is not grasping, and is trying to free itself from the cause of resistance which is contrast, then there is an unburdened mind, and such a mind alone can understand, for it completes itself in emotional awareness.

One of the most difficult things to do is to free the mind from the idea of the past. If, for instance, you have a delight in an emotional experience, your mind wants to go back and dwell on it, to enjoy the experience again. Thus you are creating memory through the perpetuation of an idea, and that memory becomes self-consciousness, the "I," which you think is real and which you imagine will progress until finally it becomes Life itself. The "I" is nothing but a series of hindrances, brought about through craving; and to be free of that idea of self-consciousness, which is death, and of the idea of unity, progress, inclusiveness, self-identification, the mind must complete itself in each experience. That is, you must become fully aware each second, which is not to have a slothful mind.

If you will observe your own mind, you will see how it is picking up and dwelling in idea after idea, incident after incident, memory after memory, creating a regret of the past and a hope of the future. In this way you spend your days and years, and you create a habit of thought; in that habit you live, and that habit becomes your life, your consciousness, your whole make-up. A mind that dwells continuously in incidents, in memories, in ideas, is ever digging its own grave.

*Question: So many voices speak within me; how can I recognize Life's voice? It has been stifled so long. Is there any touchstone by which to test it, now that I want to listen?*

**Krishnamurti:** There is never a touchstone. If there were a touchstone, it would not be real, because it would be your own desire, your own craving, which has created the idea of a standard. You say you have many voices speaking within you. Why? Because you have many cravings, many longings, many attractions, many repulsions, so that all these so-called voices are but your own wants. Life has no voice, it is; and you can know that concentration of energy, which is the very essence of Life, only through disentanglement from all these voices. So you have to live in the present; you cannot disentangle yourself from them through contrast, but only by freeing yourself from the very thing that holds you, which is craving. In the process of freedom, in the process of deliverance from all hindrances, you come to the realization of everlasting Life, without a beginning or an ending.

*Question: What is the real object and need of painfully building up this sense of separateness, of "I-ness," if as soon as it is well established, we must commence to wear it down?*

Krishnamurti: There is no need whatever, but you are doing it. Your idea of spirituality, of progress, of achievement, is based on greed, and so you begin to acquire qualities, and hence distinction, which creates the idea of "yours" and "mine." You have your particular type, your particular cravings; your mind is hedged about with barriers set up through your cravings, which are the result of sensation and perception. So, through the painful process of acquisition you create an error, which you call the ego, and you pursue that error for a long time, until you know through living that it is an illusion, that in itself it has no reality whatsoever, and you begin, not to tear it down, but to run away from it.

You say that you will seek Truth, but Truth is where thought is, it is not away from thought and emotion; it is in man himself, and you can wear down the ego only through the understanding of its cause. You must become aware of the cause of your own creations, of your own illusions; for without knowing the cause, you can never free yourself from its effect. *Karma* is but incomplete self-consciousness. True freedom from *karma* is the realization of the cause of sorrow, and when you are entirely free from cause, then you are liberated from all its effects.

*Question: When the ego is dissipated, when the sense of separateness no longer exists and there is only the One, when Life just is, what is it that is aware of this?*

Krishnamurti: When the ego is dissipated, you will know about it. When you have dissolved the sense of separateness, when you have freed yourself from all craving, you will know that there is not "the One." There is something else. You are again trying to imagine what Truth is. You say Life is or is not; that it is unity, it is "the One." I assure you, you cannot possibly conceive of what this ecstasy is, or even what it is like; you cannot possibly think of it, because what you think of is outside of your mind, and your mind is merely an observer. Mind becomes a mindedness, so it cannot conceive. When a mind has lost its capacity to be mindful of itself, then it shall know. Intellectually you think of what Truth is; from reading and listening, you form a conception of it, and try to mold your life according to that conception, according to that image.

If I may be personal, I never imagined what Truth was, I never craved to possess it. How can you want something when you do not know what it is? But I knew the things which were binding me, crippling my thought, my emotion, wasting my energy. I knew that which it is quite easy to know. So, through the process of freeing myself from craving, the cause of many hindrances, I know what Truth is; but if someone had told me what it was, and I had imagined it and molded my life to that idea, it would not have been Truth, it would have been a dead thing, an achievement turned to ashes. And that is what you are trying to do. Your whole structure of thought is based on acquisition and imitation, and therefore your achievements are but ashes, nothing but emptiness, and but few see the misery of it.

Do not try to seek out what Truth is, do not try to



find out through listening to me, nor try to feel what it is. Such effort is futile. Even though you may feel it occasionally, do not try to hold on to it, but remove the cause of resistance, and you will know. In this way you are freeing yourself and not becoming a machine, a standardized object. This is the only natural, human way. Becoming aware of yourself, you are conscious of your own bondages; in the movement of awareness you find out all that you are holding, and through that movement alone you are liberated. This is the assurance of true intelligence, of discernment.

So, do not try to imagine what Truth is, saying that it is one flame in many lamps, and that we shall all be united in the future. These are but cravings, they are the uniformity and standardization of thought in which you hope there will be no effort, an utter peace, which is but death. Whereas, if your mind is free from the idea of the future, not imagining the inconceivable, but living in the present, then in the very penetration of the many layers of craving there is the realization of the ecstasy of Life. In this way you bring about order in the world of chaos. Though you become a supreme individual in your aloneness, you have lost all its particularity, and you are like the winds that move, that have no resting place; you are like the waters that fit into any jar. But if your mind is burdened with the future, with idea, you will die, your peace is but stagnation.

*Question: You speak of Life ever renewing itself. Why do you use the word "renewing"? Is not Life always complete, never exhausted, without need of renewing?*

Krishnamurti: I use the word "renewing" to convey that there is neither a beginning nor an ending. That which is ever renewing, which is ever pliable, is Life itself. That which is ever recreating itself is immortality, is eternity. I am trying to describe the indescribable, and you will never understand if you try to copy it. Immortality, the realization of deathlessness, is not static, is not an end, a conclusion; it is the concentrated essence of Life itself, which is energy. You cannot think of energy as an end. You think of it as an end because you want to achieve that end; you want to conquer it, so that you can feel the satisfaction of having made progress. For this reason, I have been saying there cannot be an achievement, because that which you achieve destroys you. If you seek an end and try to hold it, you are destroying the very mind that is trying to free itself.

*Question: You have said that, were you in a position of responsibility to others, you would fulfil that duty, but that you would not undertake further responsibilities. Why not? Why avoid action and work in this world of objectivity? Does the full realization of Truth place man's interest outside the work-a-day world? Is not his search a continuous inward process, independent of and permeating his daily action and responsibility?*

Krishnamurti: Surely, I agree with the questioner; but I am going to try to explain something which will be misunderstood, so please try to follow it.

Responsibility is selfishness. You are responsible to yours, are you not? You have duty to yours. You say, "I must consider my child, my wife, my possessions, and

therefore I am responsible." Whereas, I am talking of freedom in which there is no distinction of "yours" and "mine," and therefore neither responsibility nor its opposite. The more you set yourself up as being responsible for the welfare of man and of society, for the furthering of a system, the more self-centered, narrow, bigoted, you become. But if the mind is not limited by craving, if it is not hindered by the idea of "yours" and "mine," then you are free and you know true responsibility, which is not an escape from action.

You become dutiful, falsely responsible, when there is the idea of yours. You are not responsible to me, are you? But if I am your particular friend, your companion, your husband, wife, child, you become responsible. That is, you want to control, to guide, to help, to protect me. So, what you call responsibility is but a very subtle form of possession, craving; whereas, I am talking of the freedom from all craving. True action is possible only when the mind is wholly free from self-consciousness, from craving. This is true spontaneity, to be utterly free; then your action has no motive. If you understand this, if you live for a few days with awareness, you will know what true action is. You will see that if you are free of responsibility, you are consideration itself; you yield to the inevitable, and in that yielding is the ecstasy of Life.

*Question: Is it possible to be without a motive and yet have an active interest in a particular form of work?*

**Krishnamurti:** Why not? You mean that you are interested in work because it gives you something in return. The structure of civilization is built on this idea, but the

few who understand must break away from it. To be free of motive in action, you must be rid of collective and personal will. To break away from the uniformity of thought demands great awareness, the joy of solitude; but you think of this aloneness as a misery, as something so tragic, so appalling, that you shrink from it.

*Question (from the audience): But are we not interested in Reality because it gives us freedom?*

Krishnamurti: If you are interested in anything because it gives you something, that is but craving, is it not? Do you love another because he is going to give you something? If you look to Reality to give you what you call freedom, it does not give you that, but makes you a slave to your idea.

As I said, true action, without a motive, is possible only when all craving has ceased. You can act clearly, freely, when the mind is stripped of all sensation, and then only will your action cease to bring about the utter chaos which exists in this world at present. Action without motive is truly free; in it there is no calculating, wanting. Doing anything you like for the moment is not spontaneity. Spontaneity of action is the fulness of perception, and that can be realized only through the process of freeing the mind from wanting.

*Question: Please explain the difference between self-analysis and self-recollection.*

Krishnamurti: What is self-analysis? You desire a car, and at the same time your mind tells you it is not necessary.



There is a battle, and you begin to analyze, why and why not. So, the basis of self-analysis is craving. When you do not want, you do not analyze; but if you want something, you will find innumerable reasons to possess it. So, what you call introspection is brought about through the division of the mind in craving.

Now, self-recollectedness in the true sense is to be alert, to become aware; and to become aware is to know the cause of division which is craving. Awareness is the fullness of perception. You can perceive completely when you have no craving, and so you are free of self-analysis. To become fully aware is not to yield to the layer after layer of craving, thinking you must go through all experience, which is but another sensation. Alertness of mind is not self-centeredness. The mind is alert only when it is trying to free itself from the cause of limitation, which is craving. If watchfulness is not to discover the cause, then that watchfulness becomes self-centeredness, self-consciousness. When you search out the cause, you do not become self-centered, you are not self-conscious, you are alert, watchful, pliable; you go to the very root of the cause.

*Question (from the audience): How do we follow the chain of events, of cause and effect, without analysis?*

Krishnamurti: In the full movement of living you find out the cause, without self-analysis.

*Question (from the audience): What do you say about giving?*

Krishnamurti: If you have many things, qualities,

virtues, ideas, then you want to give; but if you have nothing, there is nothing to give. I am talking of freedom, not giving.

*Question (from the audience): Can we not forget ourselves in giving?*

Krishnamurti: If you forget yourself in anything, it is not real. People try to forget themselves in worshipping, avoid life's struggles by giving themselves to the object of their worship, through service, through good works and through much learning. Surely this is an escape, is it not? You cannot forget yourself, you may do what you like. You may cover up your loneliness, you may deceive yourself, but that loneliness will ever exist until you have faced it. You cannot run away from it, you cannot lose yourself in anything, in giving or in sharing. Why do you give? Because you possess, you are superior, you have something to give. What can you give unless first you have acquired?

*Question (from the audience): Can we not give you mental support?*

Krishnamurti: It is the same thing. If you are giving, you must first have acquired. Why should you have something? If you have something to give—whether it is thought, wealth, or affection—you are making the receiver the weaker, it is but exploitation.

*Question (from the audience): What about sharing?*

Krishnamurti: I am talking of being as nothing, neither sharing nor giving. If you do not understand this, all that I have been saying is beside the point. Your whole conception of progress is acquisition, growing more and more, gathering, accumulating. So there is higher and lower, sharing and giving. Because you have more than someone else, you share, you give. Not that you should not give, not that you should not share; but this idea of sharing and giving because you have something, is like my exploiting you first to get money, and then sharing it with you. It is only when you conceive of yourself as a superior that you are concerned with this idea of giving and sharing.

*Question (from the audience): Is it not in the attitude towards possession?*

Krishnamurti: No, sir. You can have a goodly attitude with a fat purse. As long as there is a wanting, a craving, you will accumulate, whatever attitude you hold. In possession there is giving and sharing; first you get control of money, and then you share it. The idea of sharing and giving is possible only when you are conscious of yourself as the possessor of something. Acquiring in order to give is not virtue.

*Question: Please tell us the difference between intelligence and self-consciousness.*

Krishnamurti: Intelligence is harmony, self-consciousness is disharmony.

June 6th, 1932.

(To be continued)

## News Letter

AFTER the Ojai Camp, which was held during the first week in June, Krishnamurti remained at Ojai and spent several days in restful solitude. He made a number of excursions into the neighboring mountains; and on one occasion, from five o'clock in the morning until about four in the afternoon, he walked a distance of twenty-five miles over rough and precipitous trails, climbing to the summit of *Topa Topa*, a prominent ridge having an elevation of several thousand feet. He has been in excellent health, and has shown great energy and vigor. During his stay at Ojai, he prepared for publication in the *Star Bulletin* the talks he had given in the Oak Grove.

On July 13th, accompanied by Mr. V. C. Patwardhan, Krishnamurti left Los Angeles by airplane for Portland, where he gave two talks, one on the 16th in a large hall, and the other on the 17th in the open air on the Campus of Reed College. In the evening of the 17th he gave a fifteen minute interview, which was broadcast, to the director of a radio station. The following day, July 18th, he motored to Seattle, where he rested for a few days at the home of a friend before commencing his talks to the gathering at Moran School, Bainbridge Island. While in Seattle, he gave another radio interview.

The Camp at Moran School (July 22nd-31st), was held in a setting described as ideal by those who attended. The regular attendance at the talks varied between 200 and 300, though there were only 75 actual registrants at the Camp. The fact that the gathering was comparatively



small made it possible for Krishnamurti to come into close contact with his hearers, and a deep interest in his ideas was aroused.

On the evening of July 25th Krishnamurti spoke at the University of Washington, Seattle, to an audience of 2500. Later there was a discussion attended by members of the faculty, including the President and Vice-President of the University. These meetings provoked much interesting comment.

From Seattle Krishnamurti travelled by steamer to Victoria, B.C., where, after interviewing the press, he spoke on August 5th to an audience of 1300. Many hundreds more came but were disappointed, as they could not enter the crowded hall. Vancouver was the next destination, and in that city Krishnamurti spoke to about 250 at a meeting for young people and friends; and to an audience of over 5000 at the public meeting on the evening of August 7th. On the following day he gave a half-hour radio talk, and on August 9th left for Calgary.

The newspaper reports of the talks in Victoria and Vancouver were excellent, and have greatly helped in correctly presenting to the public the ideas of Krishnamurti.

Below is given a list of the places which Krishnamurti will visit during the months of September and October, and news of these engagements will be published in the next issue of the *Star Bulletin*.

Sept. 2-11.....	Sarobia, Eddington, Pa.	Oct. 4- 6.....	Kansas City, Mo.
Sept. 16-18.....	Rochester, N. Y.	Oct. 9-11.....	San Antonio, Tex.
Sept. 22-25.....	Cleveland, O.	Oct. 16-21.....	Birmingham, Ala.
Sept. 29 .....	Minneapolis, Minn.	Oct. 23 .....	Atlanta, Ga.
Sept. 30 .....	St. Paul, Minn.	Oct. 29-31.....	Montreal, Quebec
	Nov. 4- 6.....	Toronto, Ontario	

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